

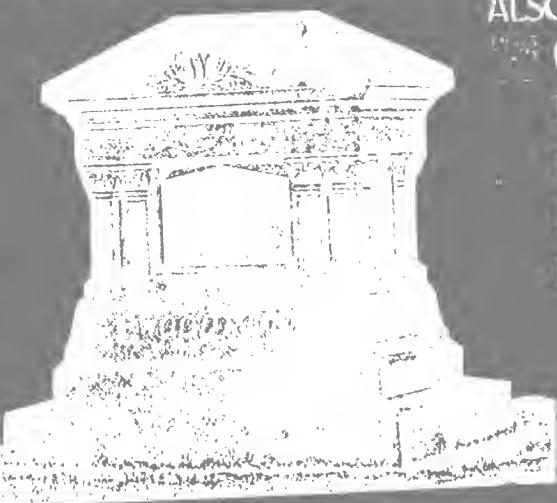
CONTENTS.

OUR MISSION SUNDAY SCHOOLS:	
The Sunday Schools of the Newcastle Conference (Illustrated).....	193
REPORTERS' BLUNDERS.....	195
THE KINGDOM OF FLOWERS.....	197
SOME OF OUR COMPOSERS:	
Professor Joseph J. Daynes.....	N. 198
A TIMELY AND FRIENDLY SUGGESTION.....	199
<i>Martha J. C. Lewis</i>	201
NOTABLE GATHERING OF MISSIONARIES AT BERLIN (Illustrated).....	202
ANSWERS TO QUESTIONS:	
Israel and the Melchisedek Priesthood.....	206
ALPHABET LESSON FOR BOY OR GIRL (Poetry).....	209
<i>Selected</i>	209
EDITORIAL THOUGHTS:	
More About Hobbies—Are Women Turning into Men?.....	210
TRADE AND COMMERCE OF CENTRAL AMERICA (Illustrated).....	W. M. W. 212
TOPICS OF THE TIMES:	
Ancestry of the American Indians.....	215
MY LIFE AND THE BRIGHAM YOUNG ACADEMY.....	L. C. L. 217
THE DISCONTENTED TREE AND THE MOUNTAIN.....	J. F. Hoyt 218
"THANK-YOU DAY" (Poetry).....	<i>Selected</i> 219
FOR OUR LITTLE FOLKS:	
The Story of a Silver Dollar.....	J. Taylor 220
Pe's Way (Poetry).....	220
Seemed Reasonable.....	221
Mathematics (Poetry).....	<i>Selected</i> 221
To the Letter-Box.....	221
WHEN THE MISTS HAVE CLEARED AWAY (Music).....	Words by Anna Herbst, Music by H. H. Petersen 226

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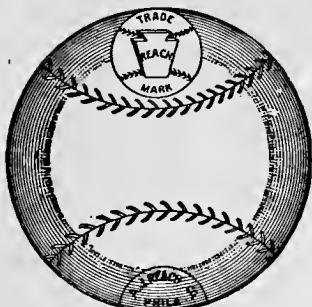
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VOL. XXXVII.

SALT LAKE CITY, APRIL 1, 1902.

No. 7.

OUR MISSION SUNDAY SCHOOLS.

THE SUNDAY SCHOOLS OF THE NEW- CASTLE CONFERENCE.

WE are indebted to President Frederick A. Mitchell for the following condensed history of the Sunday Schools in the Newcastle Conference of the British Mission,

of the Church of Jesus Christ of Latter-day Saints. His communication is dated December 31, 1901.

There are six Sunday Schools in the Newcastle Conference, five of which have been organized since January 1, 1899.

The Sunday School at Stockton,



HEBBURN SUNDAY SCHOOL.



SOUTH SHIELDS SUNDAY SCHOOL.



WEST HARTLEPOOL SUNDAY SCHOOL.

county of Durham, was organized in 1887, with Thomas Williams as superintendent, and an enrollment of forty members. That number has been so depleted by emigration to Utah, and removal to other districts, that it now stands with a traveling Elder from Zion as its superintendent, and a membership of twenty-five teachers and pupils.

The Sunday School at Hebburn, in Durham County, was organized January 8, 1899, under the supervision of President Thomas Gilchrist of the Newcastle Conference. John Black was appointed superintendent, George H. Mill and Joseph A. Mason assistants; it had an enrollment of fourteen pupils. There are now forty-six teachers and pupils, organized into three classes, viz., theological, intermediate and primary. It is in a thriving condition.

The Sunday School at Middlesbrough,* Yorkshire, was organized under the supervision of President Frederick A. Mitchell, of the Newcastle Conference, on January 21, 1900, with John E. Owen, superintendent, Elihu Dazley, assistant, Charles Robinson, secretary, and twenty-one members. There are now fifty-five officers, teachers and pupils, organized into four classes, theological, first and second intermediate and primary.

The Sunday School at South Shields, Durham, was organized under the supervision of President Frederick A. Mitchell, April 1, 1900, with Thomas R. Mann, superintendent, George Jack, assistant, and six pupils. There is now an enrollment of twenty officers, teach-

* A picture of this school appeared in our last issue.



SUNDERLAND SUNDAY SCHOOL.

ers and pupils, divided into two classes, theological and primary.

The Sunday School at West Hartlepool was organized under the supervision of President Frederick A. Mitchell, July 15, 1900, with John Pidd, superintendent, Henry Hackwell, secretary, and thirteen pupils. There is now a total enrollment of thirty officers, teachers and pupils, divided into two classes, theological and primary.

The Sunday School at Sunderland was organized under the supervision of President Frederick A. Mitchell, January 6, 1901, with Thomas H. Varly, superintendent, William R. Middleton, first and

John R. Middleton, second assistant. The school now has an enrollment of forty-six officers, teachers and pupils, divided into three classes, theological, intermediate and primary.

The text books, etc., used in these schools are the Bible, Book of Mormon, Catechism and Deseret Sunday School Union Leaflets. Much zeal and interest are manifested by the Saints in the districts where the above schools are situated. Among other things, the children are taught and encouraged to pay their tithing and many of them respond regularly to that duty.



REPORTERS' BLUNDERS.

NOT all the mistakes that appear in print are the fault of the compositor. Often such mistakes begin with the reporter, and the compositor, who is under strict rule to follow the copy exactly, does not correct even obvious blunders in the manuscript. Mr. T. L. DeVinne, the New York printer, in his book, "The Practice of Typography," gives some funny mistakes of reporters.

A speaker made this statement:

In these days clergymen are expected to have the wisdom and learning of Jeremy Taylor.

The reporter wrote and the compositor repeated, the wisdom and learning of a "journeyman tailor."

Another speaker quoted these lines:

Oh, come, thou goddess fair and free,
In heaven yclept Euphrosyne.

They were printed as the reporter understood the speaker:

Oh, come, thou goddess fair and free,
In heaven she crept and froze her knee.

Another orator quoted this line from Tennyson's "Locksley Hall."

Better fifty years of Europe than a cycle of Cathay.

But the quotation was written and printed:

Better fifty years of Europe than a circus in Bombay.

One of the worst perversions of a hackneyed quotation—incorrectly given by the speaker—is this, which seems to be the joint work of the zealous reporter and the equally reckless printer:

Amicus Plato, amicus Socrates, sed major veritas.

'I may cus Plato, I may cus Socrates,' said Major Veritas.

THE KINGDOM OF FLOWERS.

(CONTINUED FROM PAGE 186.)

SWEET PEAS.

 In the growing of flowers I have been a very selfish mortal, from the fact that I have always grown them in the back garden, away from public gaze, where none could molest, nor hungry eyes devour, except such kind friends as I might invite to enter and feast with me upon the many floral beauties with which a kind Providence has blessed us. And it is here, away from the hungry roots of ornamental trees and the crowding and suffocating lawn grass, that I plant one of Heaven's most beautiful and fragrant floral gifts, "The Sweet Pea."

The varieties of the sweet pea are so numerous that it is an almost impossible task to suggest the kinds best suited for an amateur to grow. So I would say to begin with, buy the colors you think best, or go to your local seedsman and buy a mixture and you will be well satisfied with the first year's work and be prepared to cultivate named varieties thereafter. Do not begin with novelties or fancy varieties. The probabilities are you would be dissatisfied with the results. I have grown sweet peas for ten years with complete failure one season, but as that was not the first year I did not become discouraged. I buy seeds of ten or twelve kinds not caring to bother with keeping the names of the different kinds. With me the sweet pea is just as beautiful and fragrant as a simple sweet pea as it would be were I to call one color "Lottie Eekford," another "Her Majesty," and so on.

For many years I tried fall planting in October or November, just previous to freezing weather, with varying success but have finally decided that the best results can be obtained from early spring planting. Choose a spot where you have plenty of room, where the beautiful morning sunshine can reach and shine on them till noon-day at least. Prepare the soil by digging it up in the fall, fertilizing well and then spading again in the spring, or by spring digging and fertilizing you can get good results. My rows run north and south as I believe the sun has a better chance to impart life and color than when planted east and west. Prepare your ground so that the rows may be at least fifteen inches apart with room for a walk on each side of a double row. A neat and durable trellis can be made from two inch square red-

wood uprights, set six or eight feet apart in the rows; use seven foot lengths, setting them fifteen inches apart and sloping until they meet at the top where you can fasten them together and make still stronger and better by putting on a top rail of the same material; dig your trenches immediately against and on a line with the outside of the uprights, making the trench six inches deep and planting the seed two inches apart, covering with not more than one and one half inches of well pulverized soil, filling the trench as the plants shoot upward. Use coarse chicken wire five feet wide for covering the uprights and you will have a trellis that will last for many years. Another year you can use the same trellis and plant your peas in the same place by loosening the lower part of the wire and rolling up out of the way in the fall until spring planting is over. Make a trench between the rows and one on each side for irrigating, do not sprinkle them. This does them more harm than good. Sweet peas are strong feeders. Give them plenty of water, cultivate freely, keep the gorgeous bloom picked closely and they will reward you an hundred fold for all your kindness unto them.

The following is a record of the productivity of sweet peas,—from a simple row sixty feet long. The first flowers were cut June 11th, the last on October 20th. The number gathered each month was as follows: June 2,000, July 17,600, August 18,000, September 6,400, October 3,500. Total 47,500 and enough went to seed to swell the total to about 60,000 spikes for the season.

O. C. Beebe.

THE ROSE.

After several years of experiments in the out-of-door planting of a great many members of the floral kingdom, I have finally settled upon the rose as being, by long odds, my favorite flower, and while all others are beautiful to me, still it occupies first place in my affections. There is no flower to my mind that returns such a rich harvest for the same outlay of time and means. From the moment it is planted in my garden it is a source of pleasure, first to watch the growth of the foliage from day to day, then the formation of the buds, and afterwards the bloom with its exquisite colors and delightful fragrance, and then there is the inexpressible satisfaction of seeing it admired and appreciated by others, especially the sick, and those who do not have any of their own. There is no one

who grows flowers for the love of them, but who delights to make his friends and neighbors the recipients of his choicest productions. Many people think the successful culture of roses a very difficult thing, but such is not the case. The rose is one of the easiest flowers to grow successfully if only a little intelligent effort and perseverance is put forth, and one does not become too easily discouraged, but bears in mind that "There is no excellence without great labor." Not many years ago the rose was considered too expensive for people of moderate means, but of late years it has come into such prominence and is grown so extensively, that it can now be obtained at prices within the reach of all, and those people who have never grown them do not realize the pleasures they are depriving themselves of. By the judicious selec-

tion of a very few from the many hundreds of varieties which are now catalogued and offered for sale at marvelously low figures, it is possible for any and all to secure roses which will give them a succession of bloom from May until December. All that is necessary to do is to strictly follow the cultural directions found in the catalogues of any of the rose growers of America. To you who love roses, do not imagine it is necessary to have a greenhouse or conservatory, or that florists only can grow the ever blooming varieties, but make a start this spring with only a few kinds in your garden, devote a little time and attention to them, and I can promise you a rich return for your investment in genuine pleasure and satisfaction.

Henry T. McEwan.



SOME OF OUR COMPOSERS.

PROFESSOR JOSEPH J. DAYNES.

ALL the world is ready to acknowledge that its great men, its marvelous characters, its "men of renown," must have had a special mission on the earth, a pre-arranged role to fill. Yet some very humble man may have been as decidedly in "the very niche of time" for special need, or to pave the way for some greater genius, some more magnetic soul, who working on the foundation laid by unknown predecessors has created a superstructure which has become the admiration and glory of another age. Nay, appreciation would have been improbable or impossible but for the preparatory processes inaugurated by less gifted men.

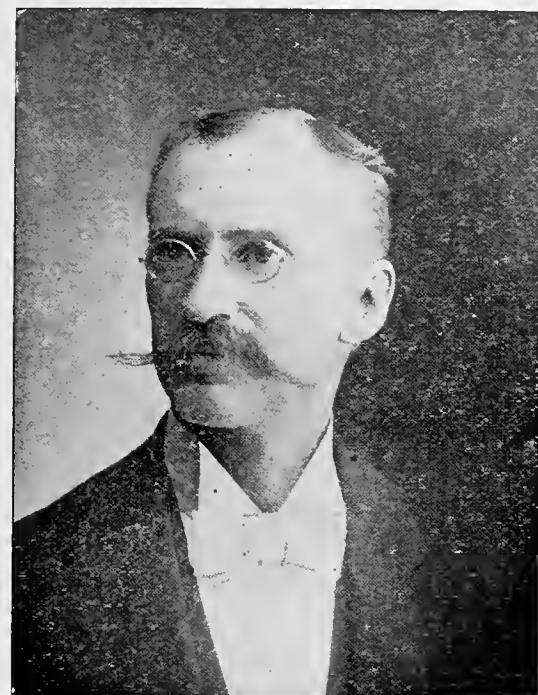
Mormonism in many of its aspects, both those historic and those of today, seems to vindicate this idea. Its evolu-

tion has not been left to chance, nor has its growth been marked by fits and starts. Silent, orderly, naturally, step by step has been made, and no retrograde movement has ever characterized its history. When a man has been wanted he has been there; when any measure has been desirable the instrument has been on hand. And not always has this great overruling power selected these from the faithful, but "the wrath of man has been made to praise Him," and an enemy has often unwittingly wrought out a program not his own.

Not all have apprehended this philosophy, nor has action always been in keeping with the gladsome revelations of the latter days. It is within our memory when a momentary official suggested a day of fasting on the 6th of

April "because the Church was organized on that day." To the writer it seemed a more fitting day for unalloyed prayer, praise and rejoicing, and the warmer thought almost instinctively carried the day. It was a day of cheer, of congregation, of sacred humility, yet of holy joy.

Early experience in the Church was an ever present testimony to this expansion of soul. If the convert had been



PROFESSOR JOSEPH J. DAYNES.

silent, he became a child of song; if a lively religionist, he became exuberant, and every man's neighbor knew by the song he sung that the singer had become "a new creature," a Latter-day Saint. "We thank Thee, O God, for a Prophet," with other Zionistic songs rang out in the social circles, in places of worship or when alone, then again they were heard on the sailing ship, the steamer, on the

prairies, or the train amid the days of menace, persecution and death "even unto this day."

The Lord has provided wonderfully for this feature of religious or of spiritual life. He has raised up adapters, composers, leaders and "sweet singers of Israel," as He did in David's time; until the musical spirit (at times awry and beside truth of expression) is now arresting the attention of the world as it exhibits more and more the essential genius of truth and inspiration.

Among the gifted workers in this line no one is or should be more fully recognized in Utah than the subject of our present sketch. Sanctified (as was said of another) "from his mother's knee," he has been an indefatigable worker from near the beginning of his life, and most likely before, for at the age of eighteen months, Joseph J. Daynes, (who was born in Norwich, England, April 2, 1851,) first gave evidence of inspirational instinct by expressions of delight on hearing both singing and instrumental music. Probably his good mother had ability (she is still living and has been for many years an invalid) which ran in other directions, but his sire, John Daynes, (by profession a watchmaker) was allied with a glee club in his native town, and the family possessed a piano, which implied at that time culture and respectability. But whether the enthusiast for heredity could gather any item for his theory from this gifted life is probably doubtful, for all the precocity exhibited was as much of a home surprise as it afterwards became to visitors and friends. The delicate ear was there, no invitation, no crowding was needed to encourage the young prodigy, for music was already to him "its own exceeding great reward."

At four years of age, both the little family and some visitors were surprised

by his playing that old familiar English ballad called, "The Ratcatcher's Daughter;" and his progress was so remarkable that before six years of age his precocious ability was in requisition for both concerts and special entertainments, even beyond the neighborhood of his birth. In 1862 the Daynes family, father, mother and two children, emigrated to Utah, the lad being then about eleven years of age and quite small of stature. Our first memory of the father and son was seeing the little fellow, apparently about seven, running alongside his father, who carried, by a strap across his shoulder, the little harmonium, which we first heard with surprise at Pettit's, on the Jordan River, near Salt Lake City, then later in the writer's home, and still later (1869) at the funeral services of a beloved wife, where Joseph J. accompanied on the piano those songs which are spoken of today as the most striking and effective of experiences then or since.

Prior to this, about 1863 or 1864, the writer had brought from the east for his own ward an organ, the first in any chapel of Utah; and the boy, then living with his parents in that ward (the Twentieth) naturally came to the front as its manipulator, and, of course, an increased choir, under the father, enhanced wonderfully the services of the then favored ward.

When President Young, some time after their arrival, suggested to Brother Daynes the training of his son by Professor Raymond, the latter concluded that it would become him better to be the pupil rather than the teacher.

In March, 1867, the organ donated by the Saints in Australia was ready for use, having been set up by Elder Joseph H. Ridges in the old tabernacle, he having been dispatched from that continent on purpose. Our rising *maestro* was ap-

pointed organist; and he continued in that service until the new or big tabernacle was completed and its mammoth organ ready for use, when he accepted appointment to this more responsible yet developing position. For thirty-three or four years he labored incessantly in his vocation under such choir leaders as Professors George Careless, C. J. Thomas, T. C. Griggs and Evan Stephens, until from the necessities of increasing business he reluctantly resigned.

The professor's attention was not exclusively confined to this arduous position with its routine of practices, recitals, Sabbath services and concerts, but in the Twentieth Ward his services were especially felt.

As a composer of musical pieces in many moods, Professor Daynes stands high in the community. His anthem, "The Nations Bow to Satan's Thrall," words by Elder John Nicholson, was produced in 1884, and for the Temple dedication in 1893, he created that grand composition, "Let all Israel Sing," which was afterward sent abroad as one of the representative pieces for chorus work from Utah. We have not yet been privileged to hear his latest work, "The Holy Temple." "The Psalmody" bears record to his prolific pen and brain, as about one-fifth of its musical contents are his compositions. To this must be added much secular and instrumental music for organ, piano and orchestral work. The marches performed at the funeral of President Brigham Young and of President Wilford Woodruff were of his composition, and were very effective, and favorably if sadly received.

It was said of the immortal Milton that he considered his "Paradise Regained" as far ahead of the wonderful "Paradise Lost." Professor Daynes, while accepting the general verdict of his associates in the "divine art," has a

similar feeling himself. He wrote the hymn tune "Cecil" (page 104 of the *Psalmody*) almost without concern or pride, but later found it to be among the most popular of his productions; and the whole Church is familiar with that choice tune of his to those inspiring words written by our too little heard Sister Emily Woodmansee, "Providence is over all."

Professor Daynes was married in 1872 to Miss Jennie Sharp, daughter of Joseph Sharp and niece of Bishop John Sharp. He is the father of five living children and two who died in childhood. His oldest son, now twenty-eight years of age, is married to President Woodruff's daughter and she is the mother of two children. With her he has just returned from a two years' mission in England, laboring and then presiding in the Birm-

ingham Conference with excellent success.

Professor Daynes' name is as familiar abroad as at home. For many years the free public organ recitals at the Tabernacle, begun while he was organist, have been enjoyed by tens of thousands of tourists visiting Utah. Elder J. J. McClellan, a son of Utah, who now presides at this grand instrument, will, doubtless, enhance the memory of his predecessor while establishing his own fame and the renown and enterprise of the Mormon Church and people.

It is exceedingly gratifying to add that Brother Daynes has, in his new location, Sugar Ward, Salt Lake City, been induced to manipulate their organ and to lead the ward choir. The members of both the ward and the choir are to be congratulated.

N.



A TIMELY AND FRIENDLY SUGGESTION.

A SENSIBLE comment upon children's stories, and the trashy articles that are served up to gratify their intellectual appetites is contained in *Munsey's Magazine*, February, 1901. A wholesome longing is expressed that some writers might be found, who know something of the needs of real flesh and blood children. The editor of the *Youth's Companion* also says that it is more difficult to get suitable articles for the "Children's Page" than for any other part of their paper. It is, indeed, a regrettable fact, that a large amount of the children's literature of the present day is written by those who never had any other than "dream children," like

Charles Lamb's only boy and girl, or, an unlimited number of motherly spinsters' "story children." It is also a fact that the human appetite, young or matured, is much affected by what it feeds upon, hence the grave responsibility devolving upon those who write for the young. Nearly all children like to hear their parents relate incidents and anecdotes of their early lives. How they lived and loved and toiled and suffered; their triumphs and patient struggles under difficulties. Personal experiences worthy to "point a moral and adorn a tale" are not uncommon, and through them we are made to feel that the needs of humanity are not greatly unlike. No small

THE JUVENILE INSTRUCTOR.

portion of essential needs are met in having something to love, something to do, something to hope for. All have something to love. All have something to hope for, and surely all may have something to do that will entitle the doer to feel that he or she had a worthy excuse for living in this "great, round, wonderful, beautiful world."

What one can do best has to be decided upon, and is often unavoidably affected by circumstances and environment. Still there is much truth in the homely old adage, "Where there's a will there's a way." Sometimes a friendly suggestion may be helpful in discovering interesting possibilities close at hand. It is with the hope that some of the youthful readers of the JUVENILE INSTRUCTOR may, in a small degree, be thus aided that this short article has been written. There is nothing suggested in it that has not been done, and well done, by boys and girls before they reached their teens.

I know a dear little girl, who, at nine years of age, could cook an excellent dinner, the same girl could sew beautifully.

Two bright boys living near have raised sufficient vegetables to supply a large family table. Their neat, well-cared for garden is a pleasant sight through the entire season. They also raise a great many chickens and pigeons which they are permitted to sell and thus earn many little luxuries. Sometime I may write you out a description of their henhouse, in which they take so much pride and from which they derive so much profit, but I want to chat awhile with you boys and girls, who are growing so fast, that you find it necessary to stand back to back with your chums every once in a short while, in order to be certain which is growing the faster. All of you know, when you think about it, that each month in the

year brings many things of as keen interest and importance, in proportion to your youthful needs and desires, as it does to grown up people. If you would learn to look ahead a little, there are many ways in which you could take a lively part in bringing to pass your own best wishes. We can't talk about all the pleasant things, but we can take up one at a time: January and February gone. What is everybody and everything getting ready for now? What are you doing? Planning to have some sort of a little garden? You all really need one, and if you are good at planning you can have one. Of course you that live in big cities can't have much ground, but if your parents feel your need of having some growing things to love and care for, they will help you. One lady I read about who wanted a flower garden badly, and had no other place for it, had some long, flat boxes made and lined with zinc, and put—where do you think? on the top of her house. She had her boxes filled with rich soil in which she planted flowers. The house had a flat roof so that there was no danger of her or her flower garden sliding off. The flowers grew well and she found so much pleasure in taking care of them that she had a hammock taken up, and she spent many happy hours reading or sewing there.

A box in a sunny window with a hanging basket on each side; or a flower bed in the lawn, and, if possible, a few early vegetables in the back yard which you have planted and watered will give you something healthful, innocent and interesting to do and think and talk about. Besides, as you are something like folded buds yourselves, your garden work will put you into harmony with the season and make you feel that you are a part of the glorious spring time—and so you are, and the best part of it too. You

boys and girls that live in the country can make and carry out your plans on a larger scale, which ought to compensate you for the loss of some of the pleasures city children enjoy. You can have a garden big enough in which to plant radishes, lettuce, peas and popcorn for winter use, beans and sweet corn for succotash and maybe a cucumber vine and a few hills of potatoes and a row or two of beets and turnips—what richness to have such a dear little garden, and what pleasure to take care of it! I would not plant out watermelons, if I were you, they take up a good deal of room and are a great temptation to boys who are not as honest as they ought to be. Don't think that you won't care much for a vegetable or flower garden of your own because you can have what you want without raising them. You will pay closer attention and remember better at what time different seed and roots and bulbs should be planted; and how near the rows or hills should be together, how deep in the ground, what varieties must be separated to prevent mixing and thereby injuring the flavor of both. You will learn something about budding and hybridizing, and many other useful and interesting things.

If there are more than one in a family you could change work. The boys could dig the ground and the girls drop seeds and help keep down the weeds.

I know that you are most, if not all of you, in school now, but that won't prevent you from spending a little time afternoons and Saturdays in planning and getting ready by finding out what you can do and how to do it. Almost everyone enjoys doing things that they can do well, that is if they are really worth doing at all. I wonder whether any of you have heard or read about the beautiful little gardens of Japan, many of them not more than ten feet square, some

even smaller, yet as carefully and artistically arranged as the largest and finest gardens in the country. I think it probable that the little gardens are used as models for the large ones, just as small models are used for ships and machinery. I think so because the little gardens are said to lack nothing that is to be found in the large ones. Trees fifty years old not more than six inches high; houses, temples (not like ours), summer houses, and tiny ponds with real gold fish in them, all carefully proportioned to the size of the trees, and as complete in detail as if made for Cox's brownies to live in. It's all right to make little houses but do you think it fair not to let those little trees grow to their natural size? The Japs might have carved out little trees just as they did the houses and many other things and let the trees grow up as our Father in heaven, who made them, intended that they should, either to give shade, bear fruit or make a home for birds. Don't you think so too?

When Louis XVII of France was a little fellow, indeed he was never anything but a little fellow, as he died before he grew to be a man, he used to plant and take care of flowers for the pleasure of placing lovely bouquets on his mother's pillow before she waked up in the morning. He would go in on tiptoe, lay the flowers where she would see them the first of anything when she opened her eyes, and then hide behind the curtains to watch her pleasure and surprise at finding them there. Of course, after a time she would have been surprised and disappointed too not to have found them there, but she was always pleased enough to reward Louis with a kiss and fond embrace. When Louis was digging in his little garden, the gardener offered to help him, as he thought the work too hard for so young a child. But Louis would not permit it. He said he

wished to do all the work himself so that his mother would know that he loved her a great deal when he gladly worked so hard to please her, and so she did. Do you think that any of the beautiful flowers in the palace gardens were as dear to the lovely young queen as those that were raised, especially for her, by her own loving hearted little son?

When your flowers bloom, and your early vegetables are ready for use, and you hear your papa tell your mama that the flowers in the center of the table brightened the whole room, that the crisp radishes and tender lettuce salad give him a fine appetite for everything else on the table, and mama looks at you with a loving smile and tells him that both flowers and vegetables are from John's or Jacob's or Joseph's or Mary's or Martha's or Margaret's little garden, honor bright, won't you young gentlemen and ladies feel a trifle proud? and a great deal more than repaid for the mornings in the garden that have made your cheeks rosy and given you a grand appetite too?

A few words more, dear little women, while the subject of vegetables is before us. Don't you think it would be a fine

thing to learn just how to cook and season properly as many varieties as possible? For instance, string beans should be cooked at least three and a half hours over a slow fire. Young peas require about half an hour over a brisk fire. If both were put on at the same time the peas would be spoiled by overcooking before the beans were half done. Besides there is room for high art in seasoning. Fine discrimination must be used in the requirement and amount of salt, pepper,—red, black or white, butter, cream, sugar, mustard, herbs, spices and vinegar and olive oil.

Would it not be well to write out each recipe as you learn how to use it, or mark and number them in the cook book that your mama uses. And you blessed boys, don't think for a moment that it would be undignified for you to spend an hour in the kitchen occasionally. You will want to go hunting or fishing when the law permits. If you know how to dress game and fish, and cook it nicely and make good bread, you can be assured of a good meal when you will be hungry enough to appreciate it and so will your chum, especially if he don't know how to cook.

Martha J. C. Lewis.



NOTABLE GATHERING OF MISSIONARIES AT BERLIN.

THE largest gathering of Elders from Zion that ever assembled at one place on the continent of Europe took place on the occasion of a series of priesthood meetings held at

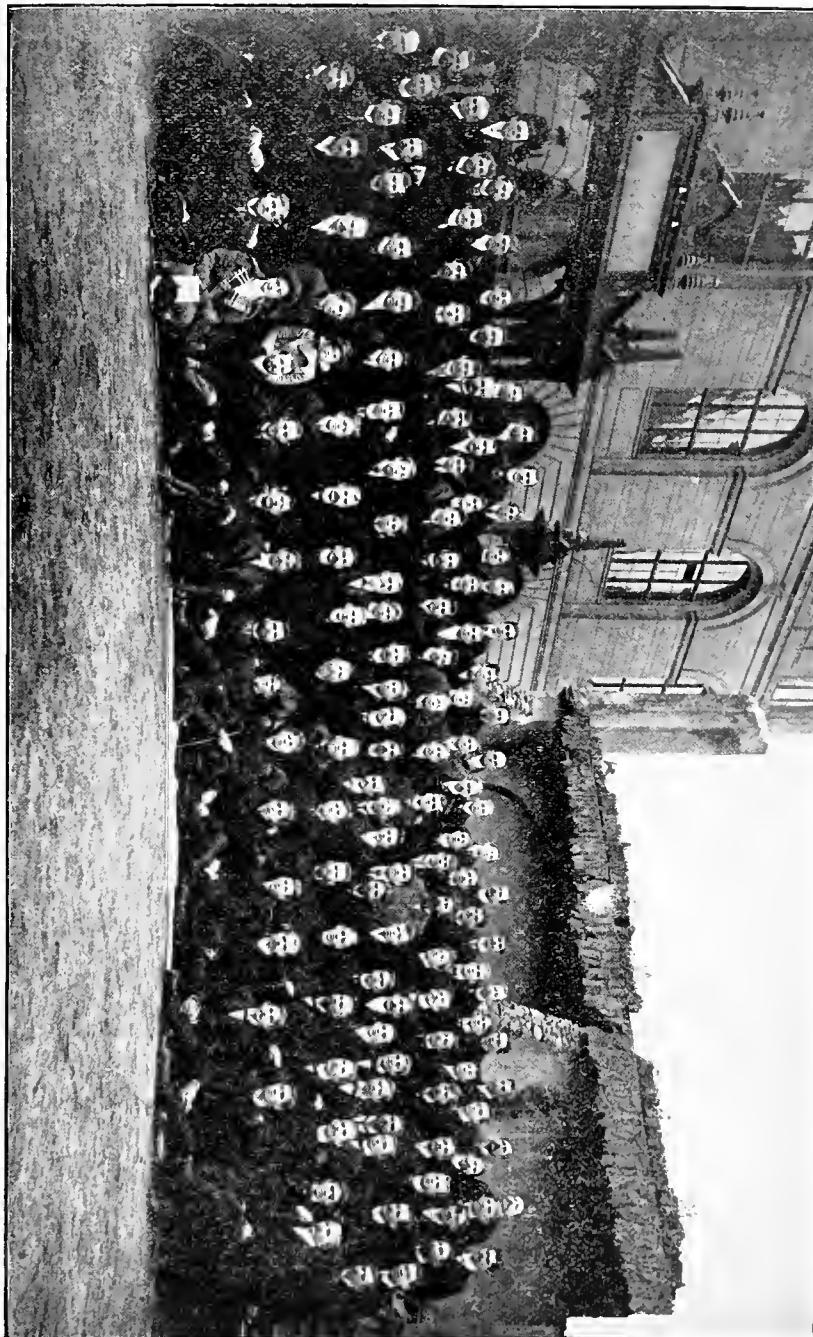
Berlin, the capital of Germany, from January 6th to 9th, of the present year.

All the Elders laboring in the German Mission were present, also President Francis M. Lyman, of the European

Mission, the Presidents of the Scandinavian, the Swiss and the Netherlands Missions, with eight or nine visitors from various missionary fields. The number

likewise included two lady missionaries--Sisters Maima M. Thatcher and Emma Ramsey.

We have pleasure in presenting our

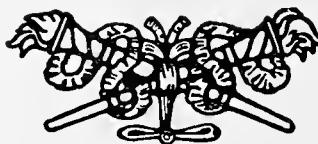


GROUP OF MISSIONARIES IN BERLIN.

readers with a very fine picture of this notable assemblage of servants of the true and living God. The Church that can send forth to one land and nation such a body of missionaries is neither dead nor sleeping. And this is only one land; ten times as many as those present

at the conference at Berlin are scattered amongst the nations of the earth proclaiming the acceptable year of the Lord.

In this group many a loved and familiar face will be recognized by the readers of the JUVENILE INSTRUCTOR.



ANSWERS TO QUESTIONS.

ISRAEL AND THE MELCHISEDEK PRIEST-HOOD.

QUESTION: Did Lehi, Nephi, Alma and other Nephite prophets hold the Higher Priesthood? or does the Doctrine and Covenants, section 84, verses 25 and 26, refer especially to the Israelites upon the eastern continent?

Answer: In answering the foregoing we suggest a careful consideration of the second question and the quotation given from the Doctrine and Covenants which reads, "Therefore He took Moses out of their midst, and the Holy Priesthood also; and the lesser Priesthood continued, which Priesthood holdeth the key of the ministering of angels and the preparatory gospel."

There is undoubtedly misapprehension amongst some members of the Church as to the meaning of these words, and hence the following references are submitted.

In a revelation given through the Prophet Joseph, September, 1832, the Lord declares "This greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the Kingdom,

even the key of the knowledge of God * * * and without the ordinances thereof and the authority of the Priesthood, the power of Godliness is not manifest unto men in the flesh; for without this *no man can see the face of God*, even the Father, and live." (Doc. and Cov. 84: 19-22.)

By virtue of this Priesthood, Adam and the patriarchs communed with Jehovah; Enoch "walked with God;" Noah received revelations from Him, Melchisedek and Abraham held this authority and God revealed Himself to the latter and declared "I am the Almighty God." Genesis 17: 1.

Moses received the Holy Priesthood under the hand of his father-in-law, Jethro (Doc. Cov. 84: 6); and he, too, was permitted to talk with God "mouth to mouth" (Num. 12: 8).

And what shall we say of Aaron, Nadab, Abihu and seventy elders of Israel who "saw the God of Israel?" (Exodus 24: 9, 10). Though the house of Aaron was chosen to minister in the lesser Priesthood (Doc. and Cov. 84:27) it is evident that the brother of Moses was privileged to minister in the High Priest's office, and therefore was commanded to enter the Holy of Holies once

a year "before the Lord," and special preparation and qualification were enjoined that "when he cometh out he die not." (Exodus 28: 35). Hence Paul declares of this "Holiest of all" that the "High Priest went alone once every year." (Heb. 9: 3, 7.)

Remember also that "Aaron *saw* the God of Israel." Moses was also commanded to gather together seventy men of the elders of Israel and the Lord declared "I will come down and talk with thee there and I will take of the spirit which is upon thee, and will put it upon them and they shall bear the burden of the people with thee, that thou bear it not thyself alone." And Moses did as God commanded him and when they were thus gathered together "the Lord came down in a cloud and spake unto him and took of the spirit that was upon him and gave it unto the seventy elders, * * * and when the spirit rested upon them they prophesied and did not cease." (Numbers 11.)

Subsequent to the days of Moses numerous references are made to high priests and elders ministering unto the people. Isaiah saw God, (Isaiah 6: 1), Jeremiah was "ordained" by Him "a prophet unto the nations," (Jer 1: 5), and Elijah and others undoubtedly held the High Priesthood after the order of the Son of God.

What explanation then shall we offer to the quotation from the Doctrine and Covenants section 84, referred to above? The following is contained in an editorial published in *Times and Seasons*, volume 4 page 25, December 1, 1842, (Elder John Taylor, editor.)

"The Melchisedek Priesthood was, therefore, taken from them, as a nation, and Moses was taken out of their midst and instead of their being a 'Kingdom of Priests' they had only one high priest that went into the presence of God once

a year, where he atoned for his own sins and the sins of the people. They were stripped of the greater blessings connected with the Melchisedek Priesthood. * * * With the exception of a few isolated individuals who were scattered here and there, the children of Israel were destitute of the Melchisedek Priesthood."

The Prophet Joseph often addressed the Saints upon this important topic and the following extracts from his sermons are very pertinent:

"The spirit, power, and calling of Elijah is that ye have power to hold the keys of the revelations, ordinances, oracles, powers and endowments of the fullness of the Melchisedek Priesthood and of the Kingdom of God upon the earth."

"The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the temple to the capstone, placing the seals of the Melchisedek Priesthood upon the house of Israel and making all things ready; then Messiah comes to His Temple which is last of all." (Compendium, pages 281, 282, 283.)

Answer to the question, "Was the Priesthood of Melchisedek taken away when Moses died?"—"All Priesthood is Melchisedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. All the prophets had the Melchisedek Priesthood and were ordained by God Himself." (Compendium, page 287.)

From the foregoing we readily perceive that even upon the eastern continent there were many prophets, elders and high priests holding the Higher

Priesthood who ministered unto Israel and especially so in connection with the temples of the Most High God.

"Did Lehi, Nephi, Alma and other Nephite prophets hold the Higher Priesthood?"

Undoubtedly. "All prophets had the Melchisedek Priesthood." The Prophet Joseph, no doubt, referred to those who were leaders amongst the people and acknowledged as God's mouthpieces, and hence Lehi and Nephi were prophets and received divine manifestations.

Alma taught the people and "was their High Priest, he being the founder of their church." (Mosiah 23: 16.) His son "Alma was consecrated a High Priest over the people of the Church" (Alma 4: 4, 18.) "having power and authority from God to do these things" "according to the *holy order of God.*" (Alma 5: 3, 44; 16: 5; 30: 21, 22, 23; 43: 2.)

"Helaman and the High Priests did also maintain order in the church," and "the word of the Lord was declared unto them by Helaman and Shiblon and Corianton and Ammon and his brethren, yea, and by all those who had been ordained *by the holy order of God.*" (Alma 46:38; 49: 30.)

Israel, upon the western continent was ministered to by men of God holding the holy Melchisedek Priesthood and were fully conversant with the ordinances and blessings pertaining thereunto; and Alma's address (Alma 13) on High Priesthood will be profitable reading on this important subject.

QUESTION: Was Cain the first born son of Adam and Eve?

Answer: The idea that Cain was the eldest child of our first parents is widely spread among the Saints, but there is no direct statement in the Scriptures to that effect. It is an idea that we have

brought with us from the Christian sects, originating with them in the fact that his birth is the first one mentioned in the Bible. But the passage does not state that no other children were previously born to Adam. His birth was a necessary prelude to the important story of the murder of Abel, and forms a portion of that story. But if Cain was Adam's eldest son numerous difficulties arise regarding the after life, the marriage, etc. of the first murderer, that have caused considerable thought and much discussion amongst uninspired Bible students. The idea conveyed in the Pearl of Great Price that Adam had other sons and daughters before Cain was born is much the more reasonable and consistent. We are told in that holy record some time before the birth of Cain is mentioned: "And Adam knew his wife, and she bore unto him sons and daughters, and they began to multiply and replenish the earth. And from that time forth, the sons and daughters of Adam began to divide, two and two, in the land, and to till the land, and to tend flocks; and they also begat sons and daughters."

QUESTION: Which was it, President Brigham Young or President John Taylor, who stated that from that time henceforth the Word of Wisdom would be a commandment to the Saints, and not simply given by way of counsel or advice?

Answer: It was President Brigham Young in a discourse delivered in the Tabernacle, Salt Lake City; at one of the general conferences of the Church.

QUESTION: Are members of the Church justified in resigning a position or duty in order that they may move to some other ward with a view to improving their health or bettering their financial

condition, or should they wait until the local authorities take notice of their circumstances and advise them to move?

Answer: That depends upon circumstances. If persons are duly called to reside in a particular place or ward they should not remove to other parts without consulting the authority that called them, and obtaining an honorable re-

lease; and at all times it is wise, safe and consistent to counsel with the local authorities before taking such a step. There is, of course, no reason why any person who wishes to change his place of residence, for any ordinary cause, should not take the initiative and present his wishes and the reasons thereof to his Bishop or President.



ALPHABET LESSON FOR BOY OR GIRL.

A is for aim; the great thing to do
Is aim high at the start and then learn to aim
true.

B is for best; do your best every day,
And no one has ever done more than you may.

C is for can; fate favors the man
Or woman who lives by "It's *right*, and I *can*."

D is for dare, and few ever fell
Who were blessed with the courage to dare to do
well.

E is for envy—be one of the few
Whom the multitudes envy for wise things
they do.

F is for firm; oh, be firm to believe
That he who keeps trying shall surely achieve.

G is for gain; nothing great may be won
Where nothing deserving returns has been
done.

H is for honor, a jewel that shines
Over all jewels brought out of the mines.

I is for idle, a word you and I
Wouldn't know if all men had the wish to stand
high.

J is for joy—it is his who can say
There is nought he'd undo, at the end of the
day.

K is for kindness; the greatest can find
In their busiest moments the time to be kind.

L is for learn; every day we may gain
New knowledge to help make the way ahead
plain.

M is for mean, and the ones who excel
In this world must do more than just mean to
do well.

N stands for now; having planned a way how
To do something worth while, begin doing it
now.

O is for fair opportunity—learn
That if suffered to pass she will hardly return.

P is for patience: no one can be great,
However he strives who's unwilling to wait.

Q is for quick—who is quick to perceive
And to right his mistakes is least likely to grieve.

R stands for rights; in advancing your own
Take care that your brother's are not over-
thrown.

S is for strength; he is strongest to do
Who is clean in his mind and clean all the way
through.

T is for think, and no one e'er got
To the top of the ladder who thought he could
not.

U is for up; what a triumph to say:
"I am higher to day than I was yesterday!"

V is for value; when honor's achieved,
The world gives it only for value received.

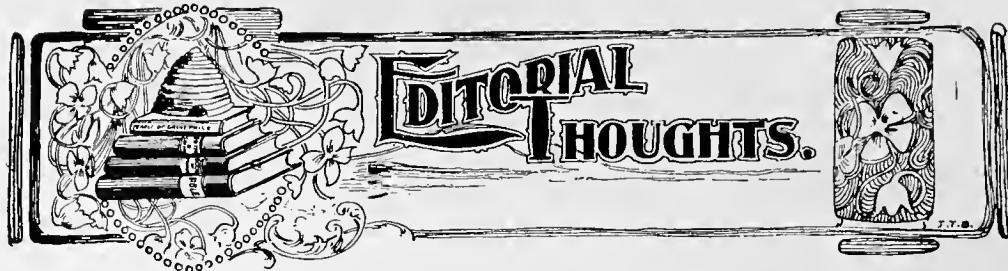
Will' gives us W; manlier far
Is the will to do well than immense muscles are.

X occurs in excel; 'tis the wish to sing best
That makes the lark sing sweet above all the
rest.

Y stands for you, and on you must depend
Which way the road lies and where it shall end.

Z is for zeal—oh! if men could do right
With such zeal as fools have who are foolish for
spite.

Selected,



SALT LAKE CITY, UTAH, - APRIL 1, 1902.

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 George Reynolds, First Asst. General Superintendent
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MORE ABOUT HOBBIES.

MEN not only have hobbies with regard to practices, but also regarding principles. They can think of nothing else, talk of nothing else, and, when they have the opportunity, preach of nothing else. Very generally these hobbies are nearly related to "the mysteries of the kingdom." They have to do with subjects that it has not pleased the Lord as yet to make entirely plain to our finite understandings. Therefore, there is a chance for differences of opinion. This gives the brother with a hobby so much the better opportunity to air his views and enforce his theories. Such men make one think of Cato, the Roman senator, whose ruling passion was hatred to Carthage. No matter the sub-

ject on which he addressed the senate, he always finished his speech with "And my opinion is that Carthage should be destroyed." In season and out of season the senate was saluted with these words—and they had their effect, ultimately Rome destroyed Carthage.

As a minor instance, one in our own experience, we remember one good brother, now passed away to his reward, who was constantly talking of the training of children. He would bring the subject up at a bank directors' meeting as smilingly and enthusiastically as at one of a board of education, and afterwards complain of how much precious time had been misspent in the meeting by the brethren talking on irrelevant matters.

The greatest difficulty, however, with hobbyists in the Church is not the annoyance they give others, but the wrong they do themselves. Their minds darken and their usefulness in the cause of truth diminishes. Not only this, but they are apt to show very pronounced disrespect for the Priesthood. It is difficult to control a brother with a hobby. If he is not permitted to dilate upon the one, to him, all absorbing idea, he is apt to consider himself ill treated, become sullen, or possibly, grow rebellious and kick over the traces. Either way he will injure his usefulness as an active member of the Church. In extreme cases men have been known to apostatize; not always because their ideas were wrong, though generally so, but because they threw themselves out of gear in

he machinery of the Church—they considered their theories more important than all else put together, and, in so doing, lost the spirit of the Gospel and distorted its truths.

Stranger still we have known whole families who seemed to have become impregnated with some peculiar idea which filled their minds day and night, and wherever they went among the branches of the Church they scattered the seeds of their delusion until it obtained a strong hold upon the minds of many. And the seed being thus so widely sown would, from time to time, spring up in unexpected places, although rooted out elsewhere. As an error of this kind may be cited the doctrine known as "the baby resurrection," or the one which holds that Adam and Jesus were one and the same person. But it is also true that some of the hobbies indulged in by members of the Church are not in themselves false, the difficulty lies in the undue prominence given to them and in the ignoring of equally important truths. The plan of salvation, with such people, becomes visibly changed, confusion prevails in their conceptions of God's laws, and they are simply laying the foundation for another of the numerous departures from the one and only true way, that today embarrass the judgments of men on spiritual matters.

The true Gospel has been preached among mankind from the beginning. Adam and Eve heard it in the Garden of Eden and it was ministered to them by angels after the fall. But men with hobbies came along, and divisions followed. Then idolatry commenced. Men began to deify their ancestors and worship them, which form of apostasy from the original faith still survives in China. Others taught that the blood of the martyred Abel atoned for the sin of Adam

instead of that of the Christ who was promised. As the centuries passed these vagaries multiplied, until the foundations were laid for the mythologies of Chaldea and Egypt, of Greece and Rome. In later centuries we have the heresies that dissevered the church in the days of the early Christian fathers, followed long after by the diverse doctrines that have subdivided modern Christianity into a thousand differing and jarring sects; and even in these latter days the restored Church of the Redeemer has had, now and again, to meet these same difficulties. Men with pet ideas and strange theories have drawn off by themselves and endeavored to re-model, according to their own notions, the plan of salvation as revealed by God from heaven to the Prophet Joseph Smith and to his successors in the presidency of the Church. Such things will doubtless continue until man is much nearer perfection than he is today, both in wisdom and knowledge. Therefore the Saints should be warned of the danger—the danger that exists in the slightest departure from the one way marked out in the revelations of God as taught by His inspired mouthpieces; the danger that there is in unduly exalting one principle of the Gospel above another, and the danger there likewise is in ignoring, in part or in their entirety, doctrines equally saving. No belief however strong in the principle of faith will absolve us from repentance, no observance of the monthly fast day, no matter how zealous or precise, will permit us to ignore the requirements of the Word of Wisdom.

Joseph F. Smith.



ARE WOMEN TURNING INTO MEN?

Darwin, in his "Descent of Man," suggests that in animals horns of all kinds, and even canine tusks, when they are equally

developed in both sexes, were in the first place acquired by the male in order to conquer other males, but have gradually been transferred to the female. Later writers have reached the conclusion that Darwin's inference was correct. One scientific writer, Dr. C. I. Forsyth-Major, goes considerably further on this line. He says, "In our own species the modern aspirations of women are to all ap-

pearances incipient signs of the same natural law. Physical and mental characters of man, originally acquired in the struggles of the males, are apparently being slowly transferred to women. They only require time for their full evolution." From which consummation may heaven preserve us, the opinion of some Christian scientists to the contrary notwithstanding.



TRADE AND COMMERCE OF CENTRAL AMERICA.

TO those who travel southward over the great plateau of Mexico there is but little that appeals to new enterprises, or to the investment of capital and labor in schemes that are not already well developed in the United States. Save in the mildness of the winters, our colonies in Chihuahua possess but little advantage over the home settlements. Only Batepeto and the western Sonora region can compare in semi-tropical productions with Mesa and the Gila Valley country. It is true that in Leon, Queretaro, and in the immediate vicinity of the city of Mexico, lettuce, spinach, radishes and green onions are found at Christmas time, while ripe strawberries are at their prime during January. But the chief products are wheat, oats, maize, and potatoes, just as in Utah and Salt Lake valleys.

It is only when one has traveled at least one-hundred miles in a south-easterly direction from the capital that he becomes aware of the "drop-off" in the continental plateau. Gradually he comes from the ten-thousand foot level near

the foothills of Ixtaccihuatl and Popocatapetl to the six-thousand foot plain of Pueblo and Oaxaca. A few miles beyond the latter city the trail begins to wind down hill. Flora, fauna, productions and even Indians change as the descent leads us to the low, narrow, fever-stricken isthmus of Tehuantepec when, at length, blooms the realization that the tropics have been reached.

From Tehuantepec every road points to new plantations of rubber, sugar, bananas, tobacco or coffee. Those who live under the old regime stay with sugar and tobacco as the crops that yield the best returns for the smallest investment of capital and labor. But the Yankees and Germans come more naturally into the role of agricultural speculators, and upon them the ultimate development of Spanish America depends. Leaving Tehuantepec one may again travel in the region of the Cordilleras until the city of Guatemala is reached. The route presents but few attractions. There are a few garrison towns, several Indian villages, ill-tended corn-fields,

burned-out forests and parched pastures. That is all.

In some respects Guatemala City reminds one of a "boom" town in Kansas or Oregon. Merchants, brokers, and even native *fincaros* are eager to sell land to which a legitimate title can be obtained only with great difficulty. This is a point on which it is well for all would-be investors to be carefully posted. Speedy and large profits from a very small outlay are everywhere advertised, and "suckers" are almost as numerous as they are in Utah waters during the early part of April. The United States consul general in all cities that rank with Guatemala has in charge all matters of business detail affecting American citizens. He is the proper party to be consulted before any investments are made. The United States ambassador is a diplomatic functionary, and while politeness requires that he listen to his fellow countrymen's complaints and queries, it is no part of his duty to steer them safely through business enterprises.

Guatemala, Spanish Honduras, and San Salvador listen to constant bickerings from those who desire to secure investments of foreign capital as to the relative advantages of the Pacific or Caribbean coasts. Each can present some claims that the other does not possess. But the first matter to be considered by the colonist is the question of health. Along the Cordilleran slopes, in the coffee zone, danger from jungle fevers is unknown. The temperature is equable during the entire year, varying from sixty to eighty degrees Fahrenheit, the latter being an exceptionally high figure. But in the sultry coast lands that promise better returns for agricultural development, yellow fever and dysentery rage. To be sure old settlers say that with cleaning and cultivation of the land the dangers of these diseases

disappear, as malaria has disappeared from the rich bottom lands of Indiana and Illinois. Still the thin, tottering frames and jaundiced complexions of those who have tried the experiment make one reluctant to follow in their steps. A German planter told me that the only way to keep in good health was to spend one winter out of every two in a region of frost and snow. He claimed that it was the only way in which vitality could be preserved. Still with a constant temperature, night and day, of from eighty-five to one hundred degrees, and with the humid coast climate, life is far from enjoyable, even at its best.

The low lands have sufficient natural resources to pay to a considerable degree for their development. Rubber, vanilla, logwood, sarsaparilla and a score of medicinal plants are indigenous. But the great wealth of the *terra incognita* lies in its mahogany. Nearly all *fincos* can be made to pay for both the land and its cultivation until the new crops yield returns from mahogany alone. However, mahogany cutting is practically a government monopoly. It is strictly guarded, and first costs and taxes usually stagger those who have not a large capital to invest.

To an American the item of labor seems scarcely worth taking into account, as the natives work for such ridiculously low wages. Often it is to the financial advantage of the proprietor to allow the Indians to be a little in his debt. They are absolutely unable to extricate themselves, and, while involved, only food and clothing is furnished them. Under these conditions \$15 per annum (American gold) can command the services of an able-bodied man. On the other hand four hours is the maximum of a day's labor in the hot belt, and constant supervision of the employees is imperative. The native is very slow to learn. By

nature he is sulky and intractable, but he does far better under an American or European master than under one of the Spanish administradores.

So far as the importation of household goods, implements and machinery is concerned, each of the republics will admit such material free of duty for several years, and by the use of modern machinery profits will be more than doubled. Saw-mills, flour-mills, and sugar-mills can do more to civilize the

for the capital invested. No especial cultivation is necessary, but every two months the rank, tropical undergrowth must be cleared from between the trees. This rich loam of the banana orchard is well adapted for the growth of crops that require constant shade. Often coffee planters shade their trees with bananas, and bananas are very useful in the protection of growing caoutchouc. To all the ports of the Caribbean fruit steamers come once or twice a week from



LUXURIANT BANANA PLANTATION.

country than a legion of missionaries. Today, excepting in large cities, all lumber comes from some old-fashioned saw-pit, cane is crushed between two log rollers, and flour is imported from the United States.

The standard exports are india-rubber and bananas. Bananas come into bearing much sooner than do any other tropical fruits, and they yield a large return

New Orleans or Mobile. The bananas are received and paid for on board the vessel. Payment is made every month, and there are no middlemen to curtail the profits. Bunches of bananas should not be more than twenty-four hours from the stem before loading, as they deteriorate very rapidly, except under favorable conditions. A capital of \$1,500 invested in a banana plantation will begin to pay a

dividend at the close of the second year, and will afford a comfortable living after the third year.

The west coast has fewer ports. Steamers are either bi-weekly or monthly. Voyages are long and on these accounts the fruit industry cannot be considered as a profitable speculation. It is, however, the region par excellence for tobacco from Havana stock and rubber from Para seeds. Tobacco raised from Cuban seed brings twice as much on the foreign market as does the native stock. Native rubber gum was worth last season 42 cents per pound, Para rubber worth \$1.20 per pound. While eventually rubber will be the safest and most remunerative investment, eight years elapse from the time of planting until the tree bears fairly well. Then with careful bleeding it is good for fifty years of service. In the meantime the fincaro, his family and dependants have to live,

and it is hardly safe to go into the rubber business with less than \$5,000 capital.

Throughout Central America there are vast unstocked ranges, waving with luxuriant grasses throughout the entire year. The market for cattle, considering the condition in which they are marketed, is much better than in the states. Especially if the cattle were graded up would a large return be obtained for the investment.

Today German influences are paramount in almost all of Central America, but the feeling of the people, and more especially of the government, is very friendly toward the Americans; and we may feel assured that every legitimate means to encourage emigration from the states will be fostered by the presidents of the respective countries, as well as by our own consular agents.

W. M. W.



TOPICS OF THE TIMES.

ANCESTRY OF THE "AMERICAN INDIANS."



MR. CHARLES HALLOCK contributes an article on the ancestry of the natives of this continent which in many respects is strong testimony in favor of the truthfulness of the Book of Mormon. This article appears in *The American Antiquarian* of January-February.

Two prominent ideas in Mr. Hallock's writings are that the ancestors of the Lamanites came from Asia (he thinks from Korea), that they were closely associated with Egyptian thought and culture, and that after their arrival here great cataclysms and other upheavals

occurred which changed the contour of this western continent. All of which, we know, is recorded in the pages of the Book of Mormon.

It may also be correct that a colony of Koreans did land on this continent, as the date of their arrival, as suggested by our author, is subsequent to the close of Moroni's record, and consequently has no bearing on the historical narrative contained in the Book of Mormon.

Mr. Hallock's style is too scientific and technical to be interesting to the majority of the readers of the JUVENILE INSTRUCTOR, our extracts therefrom

will consequently be comparatively short.

Regarding the colonies that came from Asia he says:

Migrants were able to maintain the high civilization of their forebears as long as their basic relation and environment remained unchanged, a postulate which is abundantly attested by archaeological evidence, as well as by the enduring testimony of the petroglyphs. But finally came those stupendous terrestrial dislocations, upheavals, emergencies, droughts, denudations, and associated dynamic phenomena, which punctuated the lapse of geological time and changed the contour of the continent. By the same great cataclysm which broke up the "foundations of the great deep," according to the Scripture, and inundated so large a part of the globe and its antediluvian fauna and flora, the fructifying rivers of Central America were engulfed, and the acequias, aqueducts, and irrigating canals were destroyed or rendered useless. Some disjointed records of this overwhelming catastrophe are inscribed upon pyramids, temple walls, monoliths and porticos of those massive ruins which attest to their extinguished greatness, while oral traditions, next in historical value to the libraries which Cortez and his fanatical priests destroyed, have been transmitted down the centuries, even to Southwestern Indians of the present day. *Drouth, famine, malignant diseases, persistent internecine wars, and ultimate depopulation supervened*, and after persistent efforts to maintain themselves on the home sites, the discomfited survivors scattered, even to far-off Alaska, and up the eastern slope of the continental ridge to the mouth of the Mackenzie River, leaving traces of their successive occupations all along the Pacific coast and the mid-continental route, not only in memorials of massive masonry and exquisite pottery, but in linguistic similarities, religious practices, mortuary rites, superstitions, social habits, oral traditions, and physical resemblances of a marked character.

The italics in the above quotation are ours, to emphasize how these calamities, which form so large a portion of the contents of the Book of Mormon, are, in one way and another, retained in remembrance, by tradition, by monuments or by physical evidences on the land itself.

Speaking of the fall of the American tribes from a former advanced civilization he succeeds very admirably in showing what actually happened to the Lamanites—first when in their earlier days they separated from the Nephites, (in the days of the first Nephi), and in later centuries after they had destroyed their brother's house:

Untold and uncalculated years it took for the Central American migration to reach the western verge of the Great Plains, which had emerged and grown to grass during the interval since it was the quaternary floor of the sea. For nearly four centuries their polyglot descendants, who were dubbed aborigines by European explorers, have been an ethnological puzzle to the world; but time seems to have solved the problem. The hypothesis of the reversion is easy. Their progenitors, like all pioneers, unquestionably took with them all necessary 'store clothes,' tools, seeds, mechanical appliances and domestic utensils; but after they were isolated from the parent stock and base of supplies, they learned to substitute makeshifts for whatever was worn out or lost. Dresses of skins, furs, and plaited grasses replaced their home garments, and implements of stone, horn, bone, shell and ivory took the place of their original tools of iron, bronze and copper. Some of the more intelligent and energetic discovered mines of various ores, and worked them in a rude fashion for a while, like those at Lake Superior, but the industry was finally abandoned because it was easier and cheaper to use what was handiest. Metal ornaments, pottery, baskets, footgear, and woven fabrics were retained the longest, because they were indispensable. The manufacture of these was an art that could not be lost. Reversion is not necessarily a slow process. It depends largely upon the environment. Intercourse brightens intellect. Isolation clogs it, and will sometimes banish it.

In conclusion Mr. Hallock claims that "every new archaeological discovery adds to the analogies which go to make up testimony to establish the more than hypothetical origin of our American aborigines, and the close relations between their ancestors of Central America and the people of Egypt and Asia." Com-

menting on this, an eastern editor remarks:

If it be true that a race far enough advanced in civilization to construct the cities whose ruins are the wonder of Central American travelers has degenerated into the wild Indian tribes of to-day, that fact is certainly provocative of thought. We are accustomed to assume that

our descendants must advance in civilization no matter what their environment may be.

But this latter theory is not universally true. There are decaying races as well as progressive ones; and the American Indian is one of the former; but, by and by the tide will turn and he will be restored to his former greatness.



MY LIFE AND THE BRIGHAM YOUNG ACADEMY.



AM about to tell you something of the influence of the Brigham Young Academy on my life.

Until I was in my early teens, my life was spent mostly on a farm, where I lived much as other girls do, attending school when I could, and helping at home in vacations.

When I was sixteen, our parents, desiring to give us the benefits of a graded school, moved to a small town, which was peopled chiefly by railroad employees and their families. There was only one church there, a Methodist minister being in charge, though few of the towns-people belonged to any church at all. The Sunday School was a non-sectarian organization, and as I usually attended, it was not long before I was one of the regular teachers.

Though I seemed to have quite a religious vein in my nature, yet I did not think it necessary to belong to any church, and certainly had no very definite views on the subject.

It had always been my desire to become a school teacher, and as we had no high school at home, my parents decided, when I was seventeen years old, to send me for one year to the University of Utah. The latter place was

chosen because we had some very dear friends in Salt Lake City with whom I could live.

I need not tell of the excitement of getting ready, the last good-byes, and the sense of real loneliness that came upon me as I sped away from the home, brothers and sisters, and parents so dear to me.

But kind friends met me at my journey's end, and I soon felt quite at home.

Imagine my feelings, then, when our friends told me they were going to Provo the next week, and that I could go with them and attend the Brigham Young Academy.

"But I won't go to that school," I said, "My friends all told me I would be a 'Mormon' if I came away to Utah for a year, and I want to show them I'll not. I know I'll be influenced that way at the Academy, because the circular says that everyone must study theology;" so you see my state of mind was anything but encouraging at the first. However I did not want to live with strangers so at last reluctantly consented to attend the Academy for a month, and then if I did not like it, to go back to Salt Lake City.

But I did like it, and I couldn't help

myself. The teachers seemed to work from a higher motive than mere wages, they seemed to take such a genuine friendly interest in every student, and as I naturally liked going to school, I soon consented to stay.

Then a new idea of religion seemed to come upon me! I could not at first understand the many good talks I heard, but I always attended Sunday School, the evening meetings in the Academy and the testimony meetings there. I felt that so many good people would not say they *knew* the Mormon Church was true, if it were not so, and yet my prejudice would not give way to my inner feelings, and I returned to my home. Here my views, in favor of the Latter-day Saints, were strengthened; the people in general cared so little for religion, life seemed to be a mere existence for pleasure with so many of them, and religious ideas, in general, were so conflicting, that the principles taught at the Brigham Young Academy seemed to be the only ones with a sure foundation.

I stayed at home for a year, teaching school, part of the time, and daily praying that if Mormonism were true, I might return to my beloved school, and be given strength to become a member of the Latter-day Saints Church, in very deed. And my prayers were answered. I came back again, and after a hard-fought struggle with my pride and wilfulness, I at last yielded to my

inner convictions, gained a testimony of the Gospel, and, aided by the Spirit of the Lord, and a series of kind encouraging talks from my dear, kind, theology teacher, I asked that I might become a member of this Church, and was baptized and confirmed by the proper authority.

Some one asks, "Do you regret it?" Never for a moment. Though I have been home for a vacation since, and have been jested at and ridiculed by some of my former friends, yet I feel so happy to think I can do a little in God's Kingdom here on earth that I feel as if nothing could equal the joy and comfort that come from the inward knowledge of doing right.

Not only do I enjoy life better this way, but I know my disposition has changed wonderfully. I used to think that I ought to have about what I worked for and looked forward to. Now I know that our plans are not always best, and I feel that so long as I live my religion, and do as well as I can, that our Heavenly Father will not ask of me more than I can do, and I want to so live that my life will be a worthy example to so many who have not yet heard the Gospel preached in its purity.

I am thankful for the privilege of so long attending this dear school, and I feel that if I did all I could it would never give back a tithe of the good that I have gained from it. *L. C. L.*



THE DISCONTENTED TREE AND THE MOUNTAIN.



HY must I stay here all the time?" asked a tree one day of her guardian, the mountain. "Why can't I go visiting once in a while? The

birds and the squirrels come and go as they will."

"It isn't good for you to be wanting to gad about," answered the rough old

mountain. "You should keep your place and cultivate contentment."

"Yes, that's the answer I always get from an old fogey like you. You think because you do not care to see anybody that everyone else ought to stay at home as well," she grumbled.

The tree grew more and more discontented, and at last decided that she could stay no longer. Accordingly she watched for an opportunity to leave without being noticed. One night it was very

dark and stormy. "Now," thought she, "is my chance."

So with the help of a big gust of wind she got away. But as soon as she had torn herself free from the soil, she found she could not walk on her roots. At last she fell over the sharp rocks down the steep mountain side, where no one could rescue her.

"Poor, blind, conceited tree!" said the mountain, as he tried to bury her mangled body with a slide of shale.

J. F. Hoyt.



"THANK-YOU DAY."

"'Tis 'thank-you' day," said little May
To the bridle cow, one morn;
"I've come to thank you for your gifts—
And here's a sheaf of corn;
I like the milk, so rich and sweet,
Which you give every day,
The cheese and butter are so nice—
Cease not to give them, pray!"

"'Tis 'thank-you' day," said little May
To the gray mare, in the lot;
"The kindly service you do us
Should never be forgot;
You bear us swift where we would go,
And steady are your feet;
I've brought to you, this lovely day,
An apple, red and sweet."

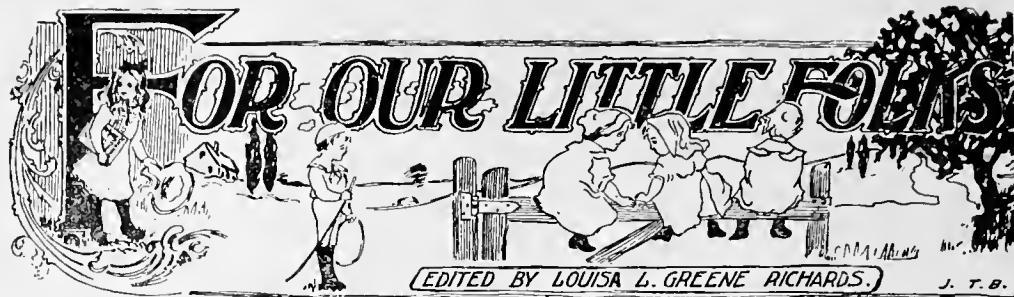
"'Tis 'thank-you' day," said little May
To the sheep, within the fold;
You give me that which keeps me warm
When winter days are cold.
I have a hood made from your wool,
And some warm stockings, too;
A bit of clover from the field
I freely give to you."

"'Tis 'thank-you' day," said little May
To the pretty, speckled hen;
"When I was weak and sick, your eggs
Helped me get strong again;
And every day for breakfast I
Eat one that you have laid,
So now I thank you, speckled hen,
With words and crumbs of bread."

"'Tis 'thank-you' day," said little May
To birdie in the tree;
"And oft you sing the sweetest songs
To Mama and to me.
I'll scatter now some little seed
That birdies like, I'm sure,
And when you've eaten every one
I hope you'll sing some more."

"On 'thank-you' day," said little May
"We all should thankful be
For the good gifts that through the year
Are brought to you and me;
And, since they're brought the whole year
'round,
I don't see why," said May,
"Each day may not in truth be called
A happy 'thank-you' day!" —Selected.

FOR OUR LITTLE FOLKS



THE STORY OF A SILVER DOLLAR.

I WAS taken from the mine in the form of ore and taken to a mint, coined, stamped and then put into a safe.

After a long time I was taken out and I went through many hands.

One day I really went out into the world, for I belonged to a man who was about to travel to foreign lands.

This man did not know that I was in the bottom of his purse when he started, till one day he found me and said, "Why here is a dollar from home and it must go with me on my journey," and I jumped and rattled for joy and he put me into his purse again.

I lay there among a number of foreign companions who where coming and going so I knew that I was in a foreign country.

Weeks passed by and every time I was taken out I was put back again.

I found out that my companions were French and Italian coins.

One day I saw that the purse was not closed, so I peeped out but I came too close to the edge and tumbled out into the man's trousers, and when they were taken off at night I fell into a corner of a hall and lay there for a long while.

Then I was found and thought to be a good coin, so I was given back to the man whose purse I had tumbled from.

Then this man gave me to a very poor woman who bought herself a dress. All the time I was lying in the man's purse the foreign coins were calling me

false, and the people did also, till I wished I had never been taken from the mine.

After the old lady had given me up for her dress I was put into a safe. I did not stay there long, for a rich lady got me and gave me to a very poor little girl.

The lady made a hole through me and put a string through the hole and put me around the little girl's neck.

The little girl kissed me and held me tight in her warm hands.

The little girl's mother took me from the string, put me in vinegar and left me there until I was green, then filled the hole with cement, rubbed me to make me shine, and then took me to a man whom she was owing a dollar and gave me to him.

After a long time the man whose purse I had lain in, got me, and put me back into his purse and brought me home again.

I was never so happy before in all my life as I was when I heard the people say, "Here is a dollar with an honest stamp."

ALICE TAYSUM, age 12 years.

PA'S WAY.

(ADAPTED.)

Just because he says, "God bless them,
They were made to make a noise!"

People say that pa's peculiar,

In his bringing up of boys.

"They don't understand boy nature,

That's the trouble!" pa, says he,

"Reckon they have quite forgotten

All about the used-to-be."

"When my boys break loose and hollow,
I break loose and hollow, too;
Just to show they do no different
From the way we used to do.
When they wanted to go a swimming,
I find time to go along;
I show them how to dive and side-stroke,
What is right and what is wrong.

"Take them fishing and out hunting,
Join them in a game of ball;
Teach them how to find the muskrat,
And how to know the plover's call.
Laugh at all their trifling mishaps,
Let them laugh in turn at me;
Take their 'dares' for vaulting fences,
Or for shinning up a tree.

"So we're jolly boon companions,
Best of chums, my boys and I;
Bond between us can't be broken;
Triple-woven; endless tie;
Better lead a boy than drive him;
'Tis by far the safer plan;
Then you need not fear the future,
When he grows to be a man."

SEEMED REASONABLE.

Johnny had written a composition in the narrative style, and was showing it to his mother for her approval before submitting it to the teacher.

"Here's a sentence that will not do, Johnny," she said, as she read it: "'When the man found that he had called at the wrong door he politely explained himself away.' A man can explain a thing away, my dear, but not himself."

"I don't see why," contended Johnny. "A man can bow himself out, can't he?"

"Certainly."

"Then why can't he explain himself away?"

MATHEMATICS.

Four times two, or one plus one,
These are easy sums.
The first means all my fingers,
The second all my thumbs.

But ten times two! Now there's a sum
Not every person knows.
To find the answer, here's the rule:
Count fingers, thumbs and toes.

Selected

TO THE LETTER-BOX.

A Letter from North Carolina.

I live in North Carolina, on a little island near Cape Lookout. I am a member of the Church of Jesus Christ of Latter-day Saints. I was baptized December 17, 1899, by Elder Jesse W. Richins, and I feel strong in the Lord. I am also secretary of our Sabbath School, which was organized on the 8th of April, 1900, by Brother Richins. Elder Wm. A. Adams is our conference superintendent. He and Elder H. L. Cordingly visited our Sabbath School in December. They came on December 6th and on the 8th I was taken very sick. Elder Adams and his companion administered to me and I was quickly relieved, and do bear my testimony to the truthfulness of the Gospel.

The Elders spent Christmas with us; and our Sabbath School had an entertainment. We had a Christmas tree and a program, with music and recitations. The children sang a few songs—"In Our Lovely Deseret," etc. We rented the Academy building and had a large audience, about four hundred people were present. All seemed to enjoy themselves, even the Rev. U. S. White who is the pastor of the M. E. Church of our island.

Our Sabbath School takes the JUVENILE INSTRUCTOR. We like to read it very much.

Your friend and well-wisher

SABRA G. NELSON.

Visited California.

THATCHER, IDAHO.
When my uncle was on a mission in

THE JUVENILE INSTRUCTOR.

California mama and I went to visit him. He was laboring in San Jose. While we were there we went down to see the big trees. We saw one that measured sixty feet around and was three hundred feet high.

After we had spent a few days in San Jose, my uncle went up to San Francisco with us. We went out to the Clift House and saw the ocean in a storm. The waves looked like mountains covered with snow. We also saw the seals and heard them make their funny noise.

Then we visited the Golden-Gate Park and saw some pretty flowers. We also went to the Zoo and saw many strange animals and birds.

I liked to cross the bay on the steamer, and enjoyed watching the ocean more than anything I saw while we were gone.

I know the Lord answers our prayers, for I have been healed several times when I have been sick.

GLENN ELDREDGE, age 10 years.

 **Crossed the Plains with Ox Teams.**

STERRETT, IDAHO.

We like the letters of our little friends in the Letter-box, and hope they will like ours. Our grandma crossed the plains in an ox team. She is sixty-seven years old, and her name is Ann Green. We have a good Sunday School, our father is the superintendent.

Your little friends,

ANNIE I. WILLIAMS, 12 years old.

MARY E. WILLIAMS, 9 years old.

 **Prayed for the Bishop.**

HUNTSVILLE, WEBER COUNTY, UTAH.

This little valley where I live is twelve miles from Ogden.

Our Bishop's name is David McKay. The people all love him very much. He was real sick for two months. We prayed for him in Primary meeting and

at home, and the Lord heard our prayers in his behalf, and made him well, for which we are very thankful. My papa is first counselor to the Bishop. The second counselor is Brother A. S. Wood. He is also a good man.

I will close with much love to all the little Letter-box writers and readers.

CAROL RENSTROM, 9 years old.

 **Papa in Wales.**

PROVO, UTAH.

My papa is on a mission in Wales. We heard from him last week, he was well and enjoying his mission very much. He has been gone twenty-three months. We hope to see him home this spring.

I attend the Maeser school every day. We have had a snow storm here this week. I took part in Washington's birthday celebration at the Maeser school house, with a lot of boys and girls. I am a Mormon boy seven years old.

Your little friend,

DAVID JOHN.

 **A Colt that Looks in the Glass.**

CONNOR, IDAHO.

I love to read the little letters in the JUVENILE. We have a little colt, his name is Button. He is so gentle that I can bring him in the house and let him look in the glass. I was named after my grandpa, Lot Smith.

LOT UDY, age 8 years.

 **Healed by God's Power.**

MANTI, UTAH.

Dear friends: I thought I would write a little letter to you. I am twelve years old. My father is a farmer. He was on a mission in Illinois eight years ago.

He is now a laborer in the Manti Temple. When I was three years old I was taken sick with pneumonia and other afflictions which followed me for

two years. Now I am strong and healthy. I was healed by the power of the Lord. I have been ordained a Deacon and hope to do my duty in the Church.

Your new friend,

KENNETH MUNK.

Sickness—Fishing.

PANGUITCH, UTAH.

We have had lots of sickness here lately. There has been no school because there has been so much diphtheria and croup. We have a large brick school house and seven teachers. Panguitch Lake is a good fishing place. We get fine trout from there. The lake is fifteen miles from here. My grandpa lives here. He was a friend of the Prophet Joseph Smith. I am nine years old.

LAWRENCE HEYWOOD.

A Story of Two Little Friends.

FOREST DALE.

I think you would like me to tell you a true story about two little girls who loved each other very much. But one day they had a quarrel and they said they would never play again together. So Alice went in the house, but Lucy stayed out and she saw Alice's doll bonnet and was going to keep it. She said she could have two doll bonnets for her doll. So Alice came out to find her doll bonnet and Lucy said to herself that she would not keep Alice's doll bonnet. So she went up to Alice and said to her kindly, "Here is your doll bonnet, Alice." And after that Alice said she loved Lucy and Lucy said she loved Alice.

And then Lucy went and told her mama what she had done, and her mama put her arms around Lucy and said, "You are a good girl for doing that, and I hope you will always do so and never steal anything."

I hope we will all try to be like Lucy

and never take anything that is not ours. Please think of this.

ROSE B. MUSSER,
AGE 8 years.

Animals Died.

CIRCLEVILLE, UTAH.

We have a pet colt that we are raising on cow's milk. Its mother was a pet, too, one that when she was a colt, father gave to mother. Last summer she came running home one day leaving her colt. Father was not at home, and we did not know what ailed her. Three men came and did what they could for her, but in a few minutes she died. We sent for her colt and have fed it ever since. We also had two cows die last summer. We are Mormon children, and like Sunday School.

CARRIE ALLEN, age 13.

WOODRUFF ALLEN, age 7.

Affectionate Memory of a Horse.

PORTAGE, UTAH.

Before my father went on his mission he had a span of mares. Their names were Queen and Suze. He took the greatest care of them. Father was gone two years and a half on his mission in the Southern States. When he returned home, he and mother went up to the corral to see the stock, and father said, "Oh! there is old Suze." And when she heard his voice she raised her head, and seeing father at the gate she whinnied and came trotting up to him, and rubbed her nose on each side of him, and laid her head on his shoulder. She followed him all over, and seemed as pleased to see him as any of the children did.

I hope I have not taken too much room.

From your friend,

AMELIA N. GIBBS, age 14.

WHEN THE MISTS HAVE CLEARED AWAY.

Words by Anna Herbert.

Music by H. H. Petersen.

Andante.

When the mists have rolled in splendor From the beauty of the hills, And the sunshine warm and
If we err in hu - man blindness, And for - get that we are dust; If we miss the law of
When the mists have risen a - bove us, As our Father knows His own, Face to . face with those that

tender, Falls in kiss - es on the rills; We may read love's shining let - ter In the
kindness When we struggle to be just; Snowy vines of peace shall cov - er All the
love us. We shall know as we are known. Lo! be yond the o - rient shadows, Floats the

rainbow of the spray; We shall know each other bet - ter When the mists have cleared away.
pain that hides a - way, When the weary watch is o - ver And the mists have cleared away.
golden fringe of day, Heart to heart we bide the shadows, Till the mists have cleared away.

CHORUS:

When the mists . . . have cleared a - way, When the mists . . . have cleared a -
When the mists have cleared a - way, When the mists have

way, We shall know each other bet - ter, When the mists . . . have cleared away.
cleared away, When the mists have cleared a - way.

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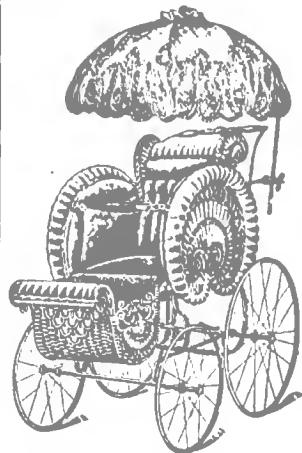
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